1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

'N-daĭki.

Nĕji en-daa oo-'l-Maasae paa kulle ĕok il-mŏruak, oo 'ligorōyok, oo 'l-ayok, oo 'n-doiye.

Naa 'l-muran ake oonŏo 'l-mŏĭgi o-esero aapwo aayeĭŋ: ore 'n-gulye-oloĭŋgi nepvo 'ng-aĭŋite aaok kulle, kake metoni 'l-apaltin aare eĭtu tyeĭŋgiaho.

Pŏki pe etum il-mŏruak oo 'ligorōyok oo 'l-ayok áinoa 'n-giri, neinoa. Einoa eigiteĭŋ ten ĕĭ openy, araki etaĭŋgoro ol-asurai, araki einoa ol-ŏwaru.

Meiyĕu 'l-mŏruak loo-'l-Maasae nĕyeĭŋ in-giahu enye peaho, meata eng-olat natadus: ore ol-tuĭŋgani onyor in-giri nĕjo ol-Torōbŏni.

Ten eiaho e-ligorōyōn, nĕyeĭŋgi ol-kiteĭŋ eiahoriaki e-ilata.

Ten emenayu e-ligorōyōn, nemeiahori 'n-daĭki supat. Ten eiyĕu 'n-giri, neiahoi 'l-eik araki 'n-giri taasti: ten eiahori kulla, nepiki eng-are.

Enyor eii 'l-Maasae o-eargu ligur in-giahu too-'n-giŋda neligor too-'l-ligureta. Ore p ĕo en-giteĭŋ, neiwĕu too-'l pukurta. Nĕok kullkae erok natii 'l-eopik kulle.

Food.

Amongst the Masai the principal food of the old men, the women, and the children is milk. 262

The warriors alone drive bullocks into the forest, and slaughter them there: at other times they go to the married people's kraals and drink milk, but they never remain for two months together without slaughtering.

Whenever the old men, the women, and the boys are able to do so, they likewise eat meat. They also eat an ox if it dies a natural death [1], or if it is bitten by a snake, or if a beast of prey has killed it.

The Masai elders, however, do not slaughter their cattle without good cause, and a man who is very fond of meat is called a Dorobo. [186]

Whenever a woman gives birth to a child, a bullock is slaughtered, and she is given the fat. [846]

A pregnant woman is not given good food. When she wants meat, she is given bones or lean scraps; and when she wants milk, water is mixed with it. [843]

The Masai are also very fond of blood. They tie a leather ligature round the neck of a beast and pierce a vein with an arrow, the shaft of which has been blocked. When the blood gushes forth, they catch it [415]

[1] The Shilluk and other Nilotic tribes also eat cattle which have died a natural death (Gessi, *Seven Years in the Soudan*, p. 30, &c.). [121] [113]

6: Thomson K-3 (1883-1884)1887
FL12 Masai FL12

844 the hut were gathered together the gossips of the kraal, mingling, so far as space permitted, with calves and goats. [845] A number of large calabashes lay in one corner, and a coarsely-made earthen cooking-pot in another. Fleas in thousands skipped about, and the midwives had their time well taken up with the myriads of flies which pertinaciously would insist on cultivating personal intimacy with them.

The anticipated event passed over safely. Indeed, the whole affair was hardly thought worthy of remark, except on [842] the part of the mother, who heard with deep pleasure that her offspring was a boy. Girls are sadly at a discount among the Masai. They would always prefer to have boys, but happily nature sees ahead a little, and takes care that a fair

[133] [342]

MASAI KRAAL, DONYO LONGOBOT IN DISTANCE.

supply of girls is provided. As there is no registrar or birth column, I am totally unable to state when our hero first saw 846 the light. That, however, is a small matter. No particular 852 ceremonies marked the occasion, and the happy mother was about next day, attending to her household duties as if nothing unusual had happened, the little stranger being warmly ensconced on her back beneath the bullock's hide which formed the mother's garment.

855 Babies are babies everywhere, and for the first year or two the embryo warrior grappled with the problem of life like a philosopher as he sucked his mother's milk. Then he spoke. Having next found his legs, he grew space. Getting above mother's milk, he was soon exercising his incipient teeth on a huge chunk of beef. Now this was a very reprehensible indulgence on the part of our young friend, for it doubtless

186 L. S. B. LEAKEY.—*Some Notes on the Masai of Kenya Colony.*

PREFACE.

114 115 In the past very little detailed work on the social life of the Masai has been attempted, since such investigations cannot well be made through interpreters, while few, if any, Europeans speak the Masai language sufficiently fluently to make such an investigation in that language.

[122] Although I cannot claim any knowledge of the language of the Masai, I have been fortunate enough to become friendly with four Masai who speak Kikuyu fluently, and as I speak Kikuyu as well as I do English I was able to learn something from them about their customs.

[124] These notes are of necessity brief and full of lacunæ, since I avoided asking direct leading questions, though tempted to do so, and also because they do not include information unless it was obtained from or corroborated by more than one informant.

[101] The Masai from whom this information was obtained came from that part of the Masai Reserve which lies to the west of the Mau Escarpment, and I was not able to find out whether these customs prevailed among the whole of the Masai group.

My two principal informants were an old woman, past child-bearing, and her married son, aged about 35 (I have unfortunately lost the paper with their names).

[648] [128] They were insistent that most of these customs have been slightly modified since government control has been set up, but I have, notwithstanding, written mainly in the present tense.

PART I.—CHILDHOOD.

844 *Birth.*—Among the Masai, birth takes place in the woman's own hut in her husband's village and she is attended by an old woman of her husband's family. Other women may be present, but no men. If a woman is having her first child she assumes a stooping position supported by other women, as the first child is considered more difficult to deliver; otherwise a woman giving birth to a child lies upon the bed. The acting midwife cuts the cord with a special instrument,[1] and both the woman and new-born child are washed with warm water. The placenta is carried out and thrown down in the cattle yard, but is not buried. As soon as the child is born its sex is ascertained in order that an animal may be bled to supply blood for the mother to drink. If the child is a boy the blood is obtained from a young bull, and if a girl, from a young heifer. (For method of procuring blood see Part IX.) From the day of birth onwards many sheep and goats are killed to supply meat and fat for the mother in order that the child may grow up strong, but these animals have no special significance, and are not sacrificial or for purification purposes.

[846]

553 [197] *Naming Ceremony.*—Children are not named until they can run about, and unlike some other East African tribes, the child does not inherit any name from any particular relation.

[1] There is some mystery attaching to the instrument used, and I am not sure what it is.

13:Huntingford E-4 (no date) 1953 FL12 Masai FL12

his father's home or in his own *manyata*. But it seems that a ceremony is performed which releases the husband from the prohibition on warriors having sexual relations with married women. 585

A widow is looked after by her husband's brother, or by one of her own brothers; she may cohabit with her husband's brother. It appears that a woman who has had children may not marry again, though one who is childless may marry her husband's half-brother, if he has one. Any children she may have after her husband's death are counted as his. 587 837 848

Polygyny

A man may have as many wives as he can pay for: one of Hollis's texts says that a rich man may have as many as 20. Actual figures show that while two wives are common, three and over are found much less often, and more than five very seldom. Each wife has her own hut in the husband's kraal, *enk-ay*, the first wife on the right of the gate as you go in, the second on the left. To each wife are allocated cattle which she holds in trust for her children. 595

Adultery

Adultery is not common, because the rules controlling sexual relations are wide and elastic. Any of a man's age-mates (members of his own *ol-eji*) may have access to his wife, and though men of one age-set are not supposed to associate with the wives of another age-set, in practice this rule is little observed. A warrior is not supposed to have intercourse with a married woman, and a married woman may not have sexual relations with an uncircumcised boy. 837 684

Divorce

A wife cannot be divorced once she has borne a child, though a temporary separation may occur, the wife, if the husband is at fault, going to one of his age-mates, or, if she is at fault, to her father. 586

Adoption

In the old days, children captured in war were often adopted; and even today, children of "foreigners" (those who are not Masai) may be adopted, especially in times of famine. Such children become accepted as Masai. Under the term "adoption" is also included the practice of adopting children within the family, e.g., a father will adopt a child of his wife's which has been begotten by another man, and a barren wife may adopt a child of one of her co-wives. 597

Birth and Naming

Birth takes place in the mother's hut, where she is attended by a midwife, *enk-aleyioni*. The women and girls of the kraal assemble, and after the child has been born they feast on an ox supplied by the father; next day another ox is killed for the rest of the people of the kraal. The mother remains in her hut till she feels strong enough to go out; the husband may not enter the hut for 10 days, nor eat in it till the child can walk. Intercourse between husband and wife stops as soon as the wife knows she is pregnant, and is not resumed till the child is weaned, when it is between one and two years old. (Hollis says till the time when it cuts the two middle incisor teeth, upper and lower.) Twins are considered very desirable, and a boy is preferred to a girl. 844 846 843 833 845

The first name is given either on the fourth day after birth, when the child is taken outside to be shown the sun, or at a feast held on the 10th day, which begins with the killing and cooking of an ox: the meat is distributed to the inhabitants of the kraal, and in the evening the mother, carrying the child on her back, milks the cows. After this, the child is named in the presence of the father and mother 553 852

In the
/52 cont./ lineage of the El Kiboron every newborn
851 [613] boy is exposed to an ordeal through which it is supposed to be shown whether or not his begetter belongs to another lineage. In the evening, when the livestock comes home, the child is laid in the entrance of the kraal so that the entire herd of cattle steps over it. If the little one is killed during this or so seriously wounded that it dies from it, it is regarded as a bastard.

846 In most districts the young mother is not obliged to live isolated in the hut for a specific number of days, but leaves it as soon as her condition permits, often the very next day. In others she may not go out of the hut during the first ten days after the delivery, during which time the woman who assisted her then does all the work for her. For four days following the birth neither fire nor household objects may be carried out of the hut. During this time the woman smears her forehead daily with white clay. She does the same when, before the ensuing recovery, before the complete reversion of the genital parts, alone or with the infant, she goes out of the immediate vicinity of the hut or of the kraal. Until the newborn child can walk, the father may not eat any food in its hut and may not enter it during the first ten days after the birth. If he has had sexual intercourse with one of his other wives, he may not touch the baby the next day. If the mother dies during the nursing period, another woman nurses the child, whereby her own children with respect to it enter into the relationship of foster brothers and sisters, regarded as consanguinity, or else it is fed cow's milk by means of a bottle.

854 The newborn baby is given a sleeping place beside that of its mother, whose leather apron serves it as an underlayer. Here the child rests, and, to be sure, on its side, not lying on its back, usually only as long as the mother is sitting beside it and during the night. Otherwise she carries the little one around with her, and, to be sure, on her back as a rule, more rarely straddling her hip or on her arm. The latter way of carrying is customary only with very small children, say during the first month of life. Even while the mother is working, her child remains on her back, held fast by her upper apron. Only if the little one makes its discomfort known by prolonged crying does she hand it to a woman nearby to be quieted or nurse it -- if it is somewhat bigger -- on a clean and safe spot on

844 /197 cont./

that I give a gentle tug with a hooklike insertion of the index finger into the armpit of the child."

/198/ In order to hasten the exit of the afterbirth, one of the assisting women tries to promote labor-pain activity by tickling with a feather the palate of the woman giving birth. This manipulation is also used in rare cases during the periods of the preliminary and of the actual labor pains. During the afterbirth period the child's umbilical cord is removed, in that the umbilical cord (or navel) is first tied close to the body with a cord of bark bast and then cut at a place an inch away from the body with the instrument otherwise serving as a razor, the ol merenje. A navel bandage is unknown.

[84] The afterbirth, which is not the object of superstitious customs, is tossed into the livestock kraal by the midwife in some districts, buried there at night in others.

The newborn child is cleansed by a rubbing with liquid fat. According to statements of the people, this treatment, however, is supposed to represent not so much a cleaning as a strengthening and comfort. Then the child is laid beside its mother on a soft leather skin freshly greased. As soon as the latter has recovered from the birth act, she chews four grains of ol odoa (Haess lanceolata) and gives the child an extract of these as a purgative. On the following day the newborn child is given its first bath, consisting of a tepid extract of the twigs of ok gaiwenai (Physalis minima L.) and the sulle of olg alenotjai (Commelina spec.), to which is ascribed the action of a protective magic against sickness. Cold baths, say, for the purpose of hardening, are unknown. The child remains unclothed.

846 [834] [85] [851]

846 797 The woman in childbed leaves her hut as a rule as soon as her condition permits, which is usually already the case on the following day. Her medicinal treatment consists first of all in the administration of laxatives, for which in this case a mixture made out of liquid fat, honey, soapy salt, and a few pounded ol odoa corns, as well as a leaf infusion of en aiwi (Grewia bicolor Juss.), is especially prized. Furthermore, she is given a beef soup seasoned with ol olisio bark (Celastrus senegalensis Lam.) as well as a decoction of ol gebere (Sphaeranthus microcephalus), a leafy swamp plant, or a leaf infusion of ol odoto (Ipomoea gossypina) or also a decoction of

/190 cont./

846 757 roots and leaves of e'mîkî (Malaxis indicum Wernt.). To both is ascribed the effect of promoting the recovery of the birth organ. This is further assisted by putting on a leather body belt (ol gîrîti, il gîradia) 20 centimeters wide. As a means for strengthening and for increasing the milk secretion, one gives the nursing woman a root decoction of ol asalai (Oxyris tenuifolia Engl.) mixed with fat.

853 During the first weeks of life the newborn child, which, incidentally, is often put at the breast soon after birth, is given, besides the mother's milk, a great deal of liquid butter, which during the first eight days even wholly replaces the former in case the child refuses the breast. Later such a child is given /190/ cow's milk as a substitute for mother's milk, and, to be sure, from a nursing bottle (en bugurî ed garai [Fig. 80]), which consists of a hollowed-out bottle gourd, over whose upper, open end, as a sucking stopper, is turned a screw of leather pierced at the tip. During the sucking the mother is usually seated, while the child lies horizontally on her lap or squats beside her on the ground. More rarely the woman stands and holds the baby on her arm in a sitting position; even more rarely mother and child further lie side by side on the ground. The suckling period, during which the mother is called en demenok, lasts about two years. Its end as a rule is conditioned by the onset of a new pregnancy, in that the woman nurses a male baby up to the third month of pregnancy, a female one up to the fourth or

862 fifth month. Weaning, for which superstitious considerations are of no importance, comes to pass either in that one removes the baby from

853 415 the mother, takes it to another hut nearby, or the mother makes the breast distasteful to it by rubbing her nipples with the bitter juice of the or sugusi aloe. A premature drying-up of the

853 mother's milk is explained by the woman's physical constitution. The woman seeks to

Fig. No. (80)